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needs of theological education in this country. He has, at least, furnished in outline an accurate and suggestive interpretation of the historical setting in which our theological work must be consciously placed. The evident mission of the book is to deliver us from the barren controversies which have so long diverted attention from the real issues, and to open our eyes to the actual problems which we must courageously meet.

**Jesus.** By Professor George H. Gilbert, Ph.D., D.D. New York: Macmillan Co., 1912. Pp. 321. \$1.50.

Fifteen years ago, while he was professor of New Testament interpretation at Chicago Theological Seminary, Dr. Gilbert published a *Student's Life of Jesus*. This book has been useful to many as a guide to fuller study of the gospels, and is now in its third edition. The author has continued his historical investigation of the gospels, however, and has reached a different view of the historical value of the sources of our knowledge of Jesus. This has necessitated a rewriting of his interpretation of Jesus' life. His two books are independent of each other, but both are actuated by the simple purpose to get at the facts and by an unchanged view of the greatness of Jesus and of the adequacy of his revelation to the needs of mankind. Dr. Gilbert hopes that this new exposition of Jesus may be of some service to the church in its present time of theological stress, for he is assured that nothing can so further the "Jesus-type" of religious life as an intelligent acquaintance with Jesus himself.

The book is in three parts, dealing with the sources, the historical Jesus, and the legendary Jesus.

His method of using the gospels as sources for ascertaining the life of Jesus is to take up, first, the material contained in Q (the Logia), as being the earliest and best attested narrative of Jesus; then, the additional material contained in the Gospel of Mark and reproduced in the First and Third gospels; and finally, the material in each of the Synoptic Gospels that is peculiar to itself. He thus has three strata of the memorabilia of Jesus, decreasing in historical trustworthiness in that order. With reference to the Gospel of John, which is dated at 100-120 A.D. and is not by the apostle John, Dr. Gilbert thinks certain features of the Johannine representation may have historical value, but "the author himself unmistakably puts us on our guard against accepting *any* statement in his writing as historical except on thorough investigation, and in this investigation the earliest documents imbedded in the Synoptic Gospels will always have a determinative influence" (p. 72).

Part II, setting forth the historical Jesus, has a long chapter on the Greco-Roman world in which Jesus' life was set, followed by a brief

consideration of the years before his public ministry, and of his entrance upon the ministry. An extended discussion on What Jesus Thought of Himself concludes with the view that "Jesus explicitly classed himself with the prophets and spoke of himself as a teacher," that he claimed to be Messiah but in a highly spiritualized non-popular sense, and "as to the nature of Jesus, whether it was different from that of other men, there is no evidence in our sources that this was ever the subject of remark or of reflection on his part" (p. 153). In further chapters he considers the main events and characteristics of the ministry to its close on the cross. "The career of Jesus as a character of history terminated at an unknown tomb near Jerusalem" (p. 236).

Part III contains seventy pages on the legendary Jesus. The birth and infancy of Jesus and the material resurrection are counted legendary. In the ministry itself Dr. Gilbert does not find much legendary material, and he thinks this remarkable in view of the extreme credulity and the love of the supernatural which characterized the age in which the gospel took shape. The Q source, or Logia, contains nothing which need be regarded as in any degree legendary. The Markan narrative contains perhaps no more than five incidents of a legendary character, namely, the stilling of the tempest, the feeding of the multitude, the walking upon the water, the transfiguration, and the voice from heaven in connection with it. For these events a natural explanation is offered. The peculiar material in the Gospels of Matthew, Luke, and John contains a large number of legendary narratives, but these are obviously non-historical. With regard to the resurrection it is said: "The church of the twentieth century is at one with the apostolic church in the belief that Jesus, having suffered death on the cross, *continued to live*; but the *grounds* of that belief which found a place in the gospel narrative cannot be regarded as valid. The abiding foundation of that belief is not material—an empty tomb, a reanimated physical body—but it is spiritual" (p. 307).

Dr. Gilbert has added to the many sincere attempts to reinterpret Jesus. His own theological and historical presuppositions are reflected in the book. The multiplicity and variety of the interpretations of Jesus now before the public enable us to see how difficult it is to arrive at a wholly objective and completely historical conception of Jesus' person and work. At the same time they promote the effort, and they lead toward its accomplishment.

**Greece and Babylon.** By Lewis R. Farnell. Edinburgh: T. & T. Clark, 1911. Pp. xii + 311.

The claim that ancient Greece borrowed many of her religious ideas from Babylonia